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464 for a fortnight of intense activity. Shearing is their only means of making money to acquire necessary goods. They are paid according to the number of sheep they shear per day. Those who are skillful may earn as much as [465] two or three hundred pesos during the season; even young girls make as much as 12 pesos a day. Such salaries, when compared with those of the working classes in Chile, are bountiful. Shearing time is the greatest event of the year, and it has taken the place of the old native feasts. The work, with its competitive aspect and the gathering of the young people in an isolated part of the island, breaks the monotony of daily life.

465 The standard salary for a day's work, established by the Chilean government, is 4 pesos plus half a sheep and other minor rations. The company has taken great care to give the natives a chance to benefit from the exploitation of the island. Export of corn has recently become a possible source of profit, and the company has tried to encourage the natives to cultivate maize. At the present time only two or three natives have taken advantage of this new source of income.

435 The most coveted foreign goods are clothes, soap, and perfume. The first things the natives ask for aboard a foreign ship are shirts and trousers. 439 Money is accepted, but a shirt is preferred to a sum of money four or five 463 times as great as the value of the article. In order to obtain clothes, they resort to the making of curios, the most flourishing industry of the island. The men carve wooden images, canes, and swords; and the women plait hats, crowns, or feather strings. Most individuals are able to produce these articles, but some are unusually gifted and have specialized in their crafts. Those who want a stock of curios to trade during the visit of a ship may acquire from the experts articles to trade on their own account. As the ships that visit the island are generally warships or freighters, it is easier for the men to get clothes than for the women, and any textile which may be used by women has a high value on the island.

435 Soap comes after clothes in the scale of value. Natives are always willing 439 to work or to exchange curios for soap. Combs, mirrors, cheap rings, or earrings are begged for, but not so eagerly coveted.

276 The islanders rely mostly on the products of their land for food, but 439 imported products are always welcome changes in the monotony of their menus. Flour, rice, and sugar are either bought at the company store or received as part payment for their work. The tobacco which grows on the island is considered too strong by the natives, who prefer Chilean cigarettes. Smoking is a widespread habit, especially among women.

152 Numerous conflicts have arisen between the natives and the company. 648 Stealing has been one of the chief sources of trouble, but many other difficulties have come from the turbulent spirits of the natives and from their easily excited imaginations. Easter Islanders are apt to believe the most unfounded

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843 firstlings), and was perpetuated long after the natives were converted to
431 Christianity. After the food was removed, the pit of the oven was carefully filled in so that no rats could get into it, for if any food scraps were taken by a rat, the child would die. The father of the pregnant woman could make an earth oven and present it to the husband's relatives, but this gift had no ceremonial value.

DELIVERY

844 Before delivery a black stone was heated in an open fire, wrapped in bulrushes, and put under the parturient. This practice was supposed to stimulate labor pains (121, pp. 659-660). My informants did not give any information about this custom.

A woman in labor delivers in a squatting position. She kneels on the floor, reclining against her husband, who assumes the same position behind her. The husband or some other person assists the parturient by holding her under her armpits and massaging her stomach with both hands crossed on the navel region. Relatives and friends gather in the house to comfort the woman.

At the moment of delivery the man who ties the navel cord (*tangata hahau pito*) is called in. The tying of the navel cord is sacred and must be performed according to ritual (pp. 64-65). At the present time only five persons on the island know how to bind the navel; they are Juan Tepano, Mateo Beriberi, Timoteo Pakarati, Santiago Pakarati, and Leon Rahoroa. The first knot (*hahau a te matau*, string of the right) is tied after the string has made transverse turns around the navel cord passing from left to right. After three more transverse turns passing from right to left, the second knot (*hahau patu mau*, string of the left) is tied. These knots keep the child's strength in his body. The navel cord is cut by a boy or girl (*kope* or *vie nagi pito*, young man or woman who bites the navel), who cuts with the teeth or an
● [465] obsidian knife—formerly they preferred to bite it. The cord cutter was paid with fowls and sweet potatoes. Sometimes he received a young cock which he could not kill lest the strength of the new-born child be destroyed. He could give the cock to a foreigner, but usually it was allowed to die with age.
[787] Generally the cord cutter must tell what he dreamed the night before. If he saw cows or stars it was a favorable sign for the child. Anything related to the skies was a good sign, but falling stars or any falling thing was believed
[845] to portend ill-luck. Modern Easter Islanders retain this belief in the significance of omens. The word *topa-tini* is used for children that are born by breech presentation.

846 Most ceremonial customs dealing with disposal of the umbilical cord have become obsolete. In ancient times the wound was smeared with red ocher (*kiea*) from a place called Te Tiamo, near Poike. Sometimes the umbilical cord and placenta were put into a calabash and taken to the shore by the

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element in the names of several kings, and an old chant alludes to the *tahonga*.

He naunau no ta Puku-naunau.	There is a sandalwood tree in Puku-naunau.
He rongo-rongo no ta Orongo.	There is a chanter at Orongo.
He tahonga no ta Puku-tahonga.	There is an expert craftsman in Puku-tahonga.
He kiakia no ta Puku-kiakia.	There is a *kiakia* bird on Puku-kiakia.

Present-day islanders still remember that the stone carvers were organized into a sort of guild. They were a privileged class, highly esteemed, and their profession was transmitted from father to son. To Geiseler (87, p. 13) and Thomson (215, p. 498) were pointed out natives who claimed to be the descendants of the image makers. They referred to their ancestors with as much pride as to the royal family. One of Thomson's guides "never missed an opportunity of stating that one of his forefathers was Uuratahui, the distinguished image maker."

Tepano told me that expert stone carvers (*tangata maori anga moai maea*) received orders from people who wanted a monument for their ahu. They worked under the leadership of a master (*tangata honui maori*) and were paid in fish, lobsters, and eels.

Expert fishermen were called *vaka-tangata* (people of the boat). They went fishing at the request of people who wanted fish.

RONGORONGO MEN

The sacred lore of Easter Island was stored in the memories of experts, called *tangata rongorongo*. Routledge (194, p. 244) is the first to apply this term to a special category of learned people. Present-day natives always speak of the chanters and learned men of the past as *tangata rongorongo*.

Thomson (215, p. 514) states that the knowledge of chants and of the so-called script associated with them was possessed only by members of the royal family, the chiefs of the six districts, the sons of the chiefs, and certain priests and teachers. There is little doubt that many experts belonged to aristocratic families. King Nga-ara, who was trained by his father, was one of the most famous *rongorongo* men of the nineteenth century. Other traditions, however, imply that chanters were numerous, and if this impression is correct, we may assume that nobility was not an absolute prerequisite for the profession. Probably on Easter Island as on Mangareva it was fitting for the king to possess the science of a priest, though it was not obligatory.

Little is known of the social functions of the *rongorongo* men. We know only that they taught chants in special schools, met once a year at Anakena to read the tablets, and gathered at Orongo during the annual competition of the bird-men (p. 390) where they "chanted all day; they stopped an hour to eat, that is all" (194, p. 260).